

THE
O D E S
O F
H O R A C E

In *Latin* and *English*;

With a Translation of

Dr. *BENTLEY*'s NOTES.

To which are added,

NOTES upon NOTES; Done in the
Bentleian Stile and Manner.

— *Hic Niger est; hunc tu, Romane, caveto.* Hor.

PART X.

To be Continued.

L O N D O N :

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Q. Horatii Flacci

O D A R U M.

L I B. II.

O D E XV.



*A M pauca aratro jugera regia
Moles relinquent: undique latius
Extenta visentur Lucrino
Stagna lacu; platanusque celebs*

*Evincet ulmos: (a) tum violaria, &
Myrtus, & omnis copia narium,
Spargent olivæ odorẽ,
Fertilibus domino priori:*

Tum



THE
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BOOK II.

ODE XV.



HAT Piles and stately Domes are rais'd
Where late the shining Plow-share
pass'd?
What vast Canals, dug deep and far,
Like mighty Lakes or Seas appear?

The Flower-bed and myrtle Shade
The Olive and the Elm invade:
In Scents and Show we grow profuse,
Careless of Plenty and of Use.

Tum spissa ramis (b) laurea feruidos
 Excludet iñus. non ita Romuli
 Praescriptam & intonsi Catonis
 Auspiciis, veterumque normâ:

Privatus illis census erat brevis,
 Commune magnum: nulla decempedis
 Metata privatis opacam
 Porticus excipiebat Arcton:

Nec fortuita spernere cessitant
 Leges sinebant, oppida publico
 Sumtu iubentes, & deorum
 Templâ novo decorare fuxo.



Thick Ever-greens luxurious grown,
Produce no Fruit, admit no Sun:
When *Romulus*' and *Cato*'s Rules
Prevail'd, the Age knew no such Fools.

Their Faults were few, their Fortunes small,
For on the State they lavish'd all;
Then no new modish Seats were built,
Founded on Vanity and Guilt:

Some City or some Shrine was rear'd;
For Gods and Men their Bounty shar'd;
Whilst they enjoy'd, with sweet Content,
What Fruits and Simple Nature lent.



(a) **T**U M violaria & myrtus & omnis.] Fabricius from one of his Manuscripts published it thus,

—Tum violaria
Myrtusque—

And before him Glareanus stumbled upon the very same *Lesson* by meer Conjecture; but all the Books oppose this, and agree to write, *Violaria & myrtus*. I suppose they altered it for fear of laming the Verse, and least it should set out upon a Trochee and not upon a Spondee; but they had better have troubled their Heads with something else; the Verse's Feet are good; and I have made a discovery here, which others made before me, that *myrtus* is the Plural Number. That Horace is in the right I will make appear by Demonstration; They are mistaken, says Charisius, p. 9, who imagine, that all Names of Trees are of the fourth Declension, since we find in Virgil,

— Et vos, o Lauri, carpam, & te, proxima Myrte;

Yet some contend, that *Myrtus* and *Laurus* are of the fourth Declension, and only used thus in the Vocative Case by Authority. You see, some Grammarians are of Opinion, that *Myrtus* may be used in the plural Number. And yet Priscian tells us, p. 717, that on

ly *Quercus*, *Laurus*, *Pinus*, *Cornus*, and *Ficus*, are both of the second and fourth Declension: Where first I observe he omits *Cupressus*, which is wrong: for *Cupressus* is of both those Declensions, if we may believe the old Parchments: thus in *Arte*, v. 332, for *cupresso*, two of my Books read *cupressus*: and at *Carm.* 2, 14, for *cupressos*, some of the Books belonging to *Torrentius*, *Lambin*, and others, write *cupressus*: Thus in *Epid.* 5, *Funebres cupressus* is in all the Editions from the Venetian downward, and in my old *Leyden* and *Gravian* Copies; so for *cupresso* in *Virgil*, *Æn.* 3, 64, *Pierius* observes, that most of the old Books read *cupressus*. The same variety appears in most of the Poets, if we consult the ancient Parchments; whence we are sure that according to Usage and Custom, *cupressus* was of the fourth Declension, though it might be otherwise in those Citations. Besides this, *Priscian* is in the wrong by omitting *myrtus*, which is used in the fourth Declension, not only by *Horace* in this Place, but also by *Virgil*, *Geor.* 2, 64.

Sed truncis olea melius, propagine vites

Respondent, solido Paphiæ de robore myrtus.

Where I will maintain *Tooth and Nail*, that *Paphia myrtus* is

Dr. B —'s NOTES. ODE 15. 7.

is the *Nominative Case Plural*, as well as *Olea* and *vites*, tho' some of the later Interpreters of *Virgil* take it otherwise, as if *Paphia* answered to *Veneris*, and were the *Genitive Case Singular*: But *Servius* is of another Mind; and makes *Paphia* answer not to *Venus* but *Veneria*. See where *Paphia* is used as an *Epithet* by other Authors, as well as *Virgil*. *Ovid*. *Arte*. 3, 181. *Statius*, *Theb*. 4, 301. *Seneca*, *OEdip*. 539. We are therefore satisfied, that *Paphia myrtus* is the *Plural Number* in *Virgil*. See also *Catullus* in *Epirhal*. *Pel*.

Quales Eurota progignunt flumina myrtus,

For thus the best *Copies* and *Editions* read it, and not, *myrtos*.

(b) *Laurea fervidos excludit istum*.] *Lambin* inform'd us some time ago, that several of the Books read *fervidos astus*, to which the other Interpreters say not a word; and yet tho' the Hypocritical Rogues hold their Tongues, you may readily guess they knew better things; since most of my Books, the *Zulichemian*, *Peter-hause*, *Galean*, *Bodleian*, and *Queen's-College*

Copy among the various *Lections*, do plainly write *Astus*. See in how many Authors you can find *Astus* or *fervidus*. *Serm*. 1, 1. *Carm*. 1, 17. *Carm*. 3, 24. *Virgil* *Geor*. 4, 401. We shall not therefore condemn *fervidos Astus*, and yet the other *Lection* is still the best, as it is established by the first Editions and the most and best *Parchments*. See *Ovid* *Met*. 6, 49. — *Candescere solis ab ictu*, where those Rogues the *Librarians* have been at Work and foisted in *ortu* for *ictu*. *Idem* *Metam*. 5, 289.

Phabeos submovet ictus, where they have whipt in *ignes*. Thus *Lucretius* frequently uses *Radiatorum ictum*, *verberibus radiatorum*, and the like; and so say the other Poets. See *Lambin* upon this Place, and the most accurate *Nick Heinsius* upon *Ovid*. *Metam*. 5, 389. *Horace* is more bold than his Brethren; for they temper'd the *Metaphor* with some plain word, as *ictus solis*, *Phabi*, *luminis*; but our Author strikes a bold stroke, and pops down *fervidos ictus* without making any mention of the Sun, which is a *Temerity* that comes very near one of your *Dithyrambick* Flights.

ODE XVI. *Ad GROSAPHUM.*

O *Thum* diuos rogat (a) in patenti
 Prensus *Ægæo*, simul atra nubes
 Condedit Lunam, neque certa fulgent
 Sidera nautis;

O *ium* bello furiosa *Thrace*,
 O *ium* Medi pharetrâ decori,
Grosphæ, non gemmis, neque purpurâ ve-
 nale nec auro.

Non enim gaza, neque consularis
 Summovet licitor miseros tumultus
 Mentis, & curas laqueata circum
 Tecta volantes.

Vivitur parvo bene, cui paternum
 Splendet in mensâ tenui salinum,
 Nec leves formos timor aut Cupido
 Sordidus aufert.

(b) Quid brevi fortes jaculamur ovo
 Mula? (c) quid terras alio calentes
 Sole mutamus? patria quis exul
 Se quoque fugit?

(d) Scandit aratas vitiosa nares
 Cura; nec turmas equitum relinquit,
 Ocior cervis, & agene nimbo
 Ocior Euro.

Latus in præsens animus, quod ultra est
 Oderit curare, (e) & amara leni
 Temperet risu, nihil est ab omni
 Parte beatum.

Abstulit clarum cithara mori Achillem;
 Longa Tithonum minuit senectus:
 Et mihi forsân, tibi quod negarit,
 Porriget hora.

ODE XVI. To GROSPHUS.

THE Sailor longs and prays for Ease,
When Storms grow loud on every side,
And far from Shore his Vessel seize,
Whilst all the Lights of Heav'n are hid.

For Ease the Warlike *Thracian* fights,
That never can be Bought or Sold;
For this the *Mede* in Arms delights,
Preferring Ease to heaps of Gold.
Nor Wealth nor Honours can allay
The inward Troubles of the Great;
Nor chase those Swarms of Cares away,
That still attend on Pomp and State.

He, who is happily possess'd
Of what the Golden Mean requires,
Never resigns his balmy Rest
To slavish Fears or vain Desires.

'Tis foolish to enlarge our Views,
Since Life is short and quickly done;
In vain we would new Climates chuse,
But never from our selves can run.

Nor Martial Troops, nor Ships of War,
Can ever leave black Care behind,
That still pursues them in the Rear,
Outstrips the Stag, outflies the Wind.

'Gainst future Ills there's no Relief;
The present Good is always best:
Be wise, and mingle Joy with Grief,
Since nothing is compleatly blest.

Achilles was untimely slain;
Tithonus felt a slow Decay;
The Gods in various Lots to Man
Their Favours and their Frowns convey.

You

*Te greges centum, Siculaeque circum
Mugiant vacca; tibi tollit himni-
tum apta quadrigis equa; te bis Afro
Murice tincta*

*Vestiunt lana: mihi parva rura, &
Spiritus Graia tenuem Camena
Parca non mendax dedit, & malignum
Spernere vulgus.*

Dr. B——'s NOTES. ODE I 6.

(a) [N patenti prensus Egeo.] *Barthius in Advers. 36, 14, tells us, that a very old Book plainly wrote Impatenti, which he afterwards found in another Copy in the Strazburg Library; but what this impatienti means, neither he can tell us, nor, I believe, any body else. I should imagine it to be a Blunder of the Press, and that we ought to say impotenti, which is a much more tolerable Lesson. See Catullus de Phasel. The truest and best Reading, to which the Copies and Editions agree, is in patenti. See Virgil Geor. 2, 41. 'Tis well said, He was caught in the open Sea, at distance from the Shore, where he could have no shelter from the Storm. I have already told you at Carm. 1, 25, v. 17, that by the Authority of my Battellian Copy, we must rather read patente than patenti.*

(b) *Quid brevi fortes jaculamur avo multa.* There is another Lesson in the Bodleian Copy, as also in the Colber-

tine and Royal Society among the various Lessons, which at first sight will I fancy make a pretty Figure ——— *Quid brevi fontes jaculamur avo.* Whence could the Librarians get this Out-of-way Word but from Horace himself? Those blundering Puppies never blot out common Words, and put down strange ones. And yet when the Criticks have weighed the matter, perhaps they may condemn *fontes*, and fancy the other Lesson to be the best Sense. Why do we, says Horace, like brave Fellows begin our Projects? What would we be at? What mighty things do we go upon, since we are all Mortal? How can we find time to contend about Wit, Birth, Money or Honour? Thus they prove *fortes* to be good. Seneca is pat to the purpose. Nat. Quaes. 3, 1, where he uses *parvo tempore* just as Horace does *brevi avo*. Here that arch Fellow Barthius is out, when he tells us, *Advers. 36, 14.* that if the Books would give him leave, he would read *arcu* for

You numerous Flocks and Herds possess,
The fruitful Cow and neighing Mare;
You in your Chariot loll at ease;
You the best richest Scarlet wear.

I with my Little am content,
And of my *Lyrick* Genius proud;
Since the good Gods their Vot'ry lent
A Soul, that can despise the Crowd.

for *avo*. *Barthius* himself did great things *brevi avo*, and when but a Youth, attain'd not only the Glory of *πολυμαθία*, much Learning, but also *πολυανγνωσία*, great Knowledge; and yet if we examin matters, he has shor in a little bow, *brevi arcu*, of his own making, and yet mis'd his aim.

(c) *Quid terras alio calentes.*] This is a knotty place, and puzzles the Criticks most confoundedly.

Quid terras alio calentes
Sole mutamus? patria quis exul
Se quoque fugit?

Alio calentes sole, that is, far Countries, a great way off. See this Expression in *Virgil*. What then is the Meaning of *mutamus terras remotas*? For, says *Harry Stephens* upon the Place, how can a Man be said to change a Country he never set Foot upon? Now to unravel this Knot, first I must observe, that *Mutare* has a double Construction; for Instance, it is the same thing if you say *Mutavit patriam exilio*, as if you had said

Mutavit exilium patriâ. See *Curtius* 3, 17. *Virgil* *Geor.* 2, 511. *Ovid* *Fast.* 6, 665. Now in the first Construction, the Place where a Man is, or as the Schoolmen say, the *Terminus a quo*, is put in the *Ab-lative Case*; in the second, the Place a Man goes to, or the *Terminus ad quem* governs the same Case. *Horace* has observ'd this form of Speech two or three times, as *Carm.* 1, 17. *Serm.* 2, 7. *Faunus mutat Lucretilem Lycæo*. *Puer uvam mutat strigili*, that is in vulgar Speech, *Lycæum Lucretili, strigilem uvæ*. This being observed, what *Stephens* and the rest insist on, is false; for a Man may be said to change a Country he never set Foot on; and this always happens in that way of Construing *mutare*, where the *Terminus ad quem* is the *Accusative Case*: Thus *Faunus mutat Lucretilem*, where he had never been; and the Boy *mutat uvam* which he never had. Why then should we not *mutare terras alio sole calentes*, before our *Arrival* upon them? It is the same

same way of speaking; only in this place the *terminus a quo* is understood, *mutamus terras*, that is, *terrâ nostrâ*, for our own Country. If Horace had been more full, here had been no Difficulty; and yet not only Custom but the Nature of the thing require, that this should be understood; for when Authors positively say, *Mutare sedem, solum, larcm*, and the like, they tacitly imply *sedem sede, solum solo, larcm lare*; and when you say *mutare sedem*, it matters not whether you mean the *absent* Seat, and leave the *present* to be understood, or mean the *present* and leave the *absent* to be understood. See Hor. Carm. Scul.

*Iussu parei mutare lare & urbem
Dospice cursum.*

Where it does not signify, whether by *Lares & Urbem* you mean *Rome* whither they were going, or *Troy* whence they came. Nay when the *Latinus* say, *locum ex loco mutare*, as *Pliny Hist. 2. 48. Id. 2. 37.* 'tis as clear as the Sun, that they change the Place where they are, for another where they are not. Horace's Expression is therefore good and warrantable. *Terras alio calentes sole mutamus*, notwithstanding we never yet saw that Country. A very smart Fellow has found out another way to solve this Business, which is, by cutting the Knot instead of untying it; he would have us read and point the Place thus,

— *Quid terras alio calentes
Sole mutamus patriâ?*

A bright Fellow I'll warrant him, be he who he will! for I profess I don't know him. There is one Objection against his Conjecture, that by this means the following Expression is quite starv'd with cold,

Quis exul Se quoque fugit?

All the Beauty of the *Antithesis* and other Ornaments are lost. What banished Man can fly from himself? Who that runs his Country, can also run from himself? *Exul patria* is right according to Ovid. Met. 9. 469.

(c) *Scandit aratas vitiosa naves.* My Books and those of other Critics say, *naves* or *navis*. See our Author. Carm. 2. 1. and yet that *Lession*, which the *Excerpta Bodleiana*, written about 80 Years ago, supply us with, is a pretty one, *scandit aratas vitiosa puppes*; for when a Ship Ricks, and *Care* gives it chase, it ought to Board her *Stern*, and not the *Forecastle*.

(d) *Et amara lento tempore risu.* Almost all the Manuscripts and old Editions say *lento*; one or two write, *lato*, and thus it is sometimes published, which I take to be rather a Blunder of the Printer, than of the Editor: For what is more silly than, *latus animus, lato risu*, both in the same Sentence, and almost in the same Verse? Neither is *lento* much better. No body that I know ever called *Laughter lentus*. When Horace had said

said, *temperet*, *Temper*, and *amara*, *Bitter*, by a Metaphor taken from the Taste, he should have kept up that Metaphor, and ended the Stanza with *amara grato*, or *amara dulci*. If I am not horribly out, either of these is better than *lento risu*. We must therefore look out for some latent Word, which may keep up the Metaphor, and correspond with the Vulgar Lesson; nor need we look long; for lo! *Amara leni* comes to our aid. This *leni* in the first place is according to the Taste oppos'd to Rough, *Sowre*, *Bitter*. See Teren. Heauton. 3, 1. and secondly, *lenis risu* is a pretty Phrase, see Cicero in Som. Scip. and lastly, *Lenus*, *Levis*, *Latus*, and *Lentus*, are frequently confounded by the Librarians, as at Carm. 7, 18, Car. 4, 6. Virgil Ænei. 2, 782. Ovid Epist. Acontii, v. 120. Metam. 7, 82. How then came the Hands and Eyes of the Librarians to be so infallible here? But notwithstanding this, I have still a worse suspicion upon me, that the Impudence of these Fellows has not rested here; for do but see, whether it be not

very likely, that Horace wrote with his own Hand thus?

Latus in præsens animus, quod ultra est

Oderis curare, & amara leni Temperes risu. Nihil est ab omni Parte beatum.

It is certainly much better, that this should be delivered to Grossphus in the second Person, than put into a proverbial Sentence; and Grossphus may more properly be said *ridere*, to laugh, than his Soul or Mind; and this improves the Inference that follows,

Es mihi forsitan, tibi quod negarit Porriges hora;

That is *tibi*, to you, whom I just now talk'd to. Those Puppies the Librarians stumbled at the elegant *Gracism*, *Latus animi*. See Velleius Pater. 2, 93. Symmachus. Epist. 1, 8. Valerius Flaccus 3, 659. Virgil Ænei. 11. Junon. 14, 119. The Poets abound with these Expressions. Moreover it was very obvious for the Librarians, without laming the Verses, to change the Words to *oderis* and *temperet*, for they have play'd the very same Prank at Epod. 10. Serm. 2, 3, v. 133, Tr. 2, v. 90.

NOTES upon NOTES. ODE 12.

Mutare sedem quo nondum venerant ex sede ubi tunc erant.] Here the Dr. strenuously insists, that when a Man changes Places, he goes from one where he was, to another where he was not. As for instance, B. is at Cambridge,

and goes from thence to Rumbold, where he was not, or did not arrive till he came thither. This is of singular use to prove, that Horace did not comprehend Transubstantiation.

ODE

O D E XVII. *Ad MÆCENATEM.*

CUR me querelis exanimas tuis?
 Nec Dīs amicum est, nec mihi, te prius
 Obire, Mæcnas, mearum
 Grande decus columenque rerum.

*Ah, te mea si partem anima rapit
 Maturior vis, quid moror altera?
 Nec carus aquè, nec superstes
 Integer: ille dies utramque*

*Ducet ruinam: non ego perfidum
 Dixi sacramentum: ibimus, ibimus,
 Utcunque præcedes, supremum
 Carpere iter comites parati.*

*Me nec Chimæra spiritus ignea,
 (a) Nec, si resurgat, centimanus Gigas,
 Divellet unquam: sic potenti
 Justitia placitumque Parcis.*

*Seu Libra, seu me Scorpius aspicit
 Formidolosus, pars violentior
 Natalis hore, seu tyrannus
 Hesperia Capricornus unda:*

*Utrumque nostrum incredibili modo
 Consentit astrum; te Jovis impio
 Tutela saturno refulgens
 Eripuit, (b) volucrisque fati*

*Tardavit alas; cum populus frequens
 Latum theatris ter crepuit sonum:
 Me truncus illapsus cerebro
 Sustulerat, nisi Faunus ictum*

*Dextrâ levasset, Mercurialium
 Custos virorum. reddere victimas
 Ædemque citivam memento:*

Nos humilem seriemus agnam.



O D E XVII. T O MÆCENAS.

DO not oppose a just Decree;
 The Fates ordain, and I have vow'd,
 Not to out-live the Day you die;
 You, my best Friend and sweetest Good.
 Think not, since you and I are one,
 That *Horace* can himself desert;
 Or live when half his Soul is gone,
 Or stay behind his better Part.
 Thus Hand in Hand we'll greet the Shades;
 'Tis so resolv'd and fix'd by Fate:
 I'll follow where *Mæcenas* leads;
 Our Lives shall have one common Date.
 Should dire *Chimæra* guard the Way,
 Or he who wields a hundred Hands,
 Still I'd rush on without Delay,
 So Justice, and so Fate commands.
 What-ever luckless Planet sways
 My Birth, the *Scorpion* or the *Scales*,
 Or *Capricorn's* portentous Rays,
 Who o'er the western Main prevails;
 Your fatal Star agrees with mine,
 And both our Lives and Deaths unite:
 Love did on you indulgent shine,
 And sav'd you from old *Saturn's* Spite.
 For you the Crowds their Raptures tell,
 Your Safety and their Joy proclaim;
 On me a Trunk unheeded fell,
 But *Fæmus* to my Succour came:
 He favours Wit, to him I'll yield
 The Offerings which my Vows decreed:
 Whilst you some Shrine or Temple build,
 For me a tender Lamb shall bleed.

(a) **N**EC si resurgat centimannus Gigas] so we read *Carm.* 3; 4.

Testis meorum Centimannus Gigas Sententiarum.

All my Books, and those belonging to other Criticks, are resolute in Writing, *Gigas*, as also the Venetian and Lipschian Editions; only *Muretus*, in his various *Lectioes*, 6, 12, says, That in some of the Copies he found, *Gygen*, and in others, *Gyan*. It is plain by Quotations from the rest of Poets, that here is a proper Name wanting, which our ignorant rascally *Librarians* always take care to conceal, whenever the Measure of the Verse will permit them. *Priscian* p. 718, says, *Hic Centimannus, huius Centimannus*, and quotes, *Horace*, 3 *Carm.* *Testis meorum centimannus Gyges Sententiarum*. So say the Editions, but the four Manuscripts which I have seen, write *Gigas*. See *Seneca* *Herc. Oeteus*. 167. *Quis tumidus Gyges*; and again, *Verse* 1168. *Truci ridu Gyges*; but the Florentine Copy, which is by far the oldest, writes *Gigas* in both Places. *Capitolinus* in *maximo* c, 8, calls him *Gyges*; but the old Palatine Copy writes *Gigas*. *Ovid* sticks close to the proper Name *Gyges*; because *Gigas* was too large to stand in the Verse. *Amor.* 2, 1. *Fast.* 4, 193. *Trist.* 4, 7. Though in the

last of these two Places, one of the Books writes *Gyan*, and another *Giam*; so that still it is a Doubt, by what Name we are to call this Fellow with his hundred Hands. We must therefore resort to the Shops of the *Gracians*, who forged these Words, and then disposed of them to the *Latins*. *Hesiod* writes *Γυγης*, *Theog.* 149. 618. 714. 734. Thus say about six or seven of the *Grammarians* besides *Hesiod*; you may find the Places in two bright Fellows, *Nick Heinsius* upon *Ovid* *Amor.* 2, 1, and *Munckerus* upon the Preface to *Hyginus*. On the other Hand *Apollodorus* writes *Γυν*, and not *Gygen*, and some of the most reputable Copies of *Hesiod* do, in the Places just now cited, write *Γυν* and *Γυν*, if we will take *Muretus's* Word for that Matter. Add to this, that *Gyges*, a Name very well known in other Places, is long in the first Syllable; as in our *Horace*. *Carm.* 2, 1. *It.* 3, 7. *Virgil*, *Aene.* 9, 762. *Propertius*, 3, 9. Thus too we find it in the *Greeks*, as in *Bianor*, *Anthal.* *Epig.* 1, 70. *Alphens*, 1, 12. *πρὸς ἄλλους*, *οἱ αὖτε*, where by the by we must correct it thus, *πρὸς ἄλλους* *οἱ αὖτε*; for the Author had certainly that known Place of *Archilochus* in his Eye, *Ὁ γὰρ μοι τὰ ἴππεα τὰ ποταμῶν*, where let the *Fresh-men* have a Care how they take

the first Syllable of γυγίο
to be short; for the Word is
a Disyllable, γυ being
contracted into one Syllable,
as in Πηληιάδης Ἀχιλλεύς:
we must therefore correct Ἀ-
nacreon at Carm. 15. and in
Anthol. 2, 47. Where γυ-
γίο has the first Syllable
short, as we vulgarly read it.

Ὅυ μοι μέλει Γύγας
Τῶν Σαρδίων ἄνακτος.

Certainly the very Sense as
well as Dialect is against this
way of reading; for thus we
translate this Greek Scrap.
*I care not a fig for Gyges; I
value not Gyges King of Sar-
dis; Gyges therefore must
certainly be in the Land of
the Living, when our Author
wrote this; whereas Gyges
was dead many Years before
Anacreon was born: But do
you read*

Ὅυ μοι μέλει τὰ Γύγας

That is, *I care not a Straw
for the wealth of Gyges, or
all his Possessions; for as that
same Alpheus, whom I quo-
ted just now, so this Author,
if he be Anacreon (for many
of those things that go un-
der his Name are spurious)
has been a little bare-faced
in copying that Passage which*

*I produced out of Archy-
lacus. Put all these things
together, and if we return to
Horace, we shall find it a moot
Point whether this great Fel-
low with a hundred Hands
were Gyges, or Gyes. We
like the Name of Gyges best,
and therein follow the most
Authors. I care not a Pins-
head whether I am in the
right or no; nor is it worth
any more Trouble, for I do
not think our Horace's Sal-
vation depends upon either
of these Names.*

(b) *Valucrisque fati tarda-
vis alas.* Some of Lambin's
Books, one of Bersoumms,
and among mine, the Pe-
ter-house Copy, and the Les-
cherian Edition say, *valucres*.
Thus we read it in Servius
upon Virgil. Æn. 4. 610.
After the same manner, the
old Parchments that write it
valucris, do it only with re-
gard to the old Orthography,
and never intended it for
the Genitive Case singular,
but the Accusative Case plu-
ral; and thus I give Notice
it ought to be received in our
Edition, *volucris*, that is *volucres*.
Certainly it is more elegant to
say *volucres alas fati*, the swift
Wings of Fate, than *alas vo-
lucris fati*, The Wings of swift
Fate. See our Author upon
Fortune. Carm. 3, 29. Virgil
En. 5, 217. Ovid. Art. 2, 45.



ODE XVIII.

NON ebur, neque aureum
Meâ renidet in domo lacunar :

(a) Non trabes Hymettia

Premunt columnas ultimâ recisas
Africâ : neque Attali

Ignotus hares regiam occupavi :

Nec Laconicas mihi

Trahunt honesta purpuras clientia :

At fides, & ingeni

Benigna vena est, pauperemque dives

Me petit : nihil supra

Deos laceſſo, nec potentem amicum

Largiora flagito,

Satis beatus unicus Sabinis.

Truditur dies die,

Novaque pergunt interire Luna :

Tu ſecunda marmora

Locas ſub ipſum finis; & ſepulchri

Immemor, ſtruis domos :

Marisque Baiis obſtrepentis urges

Summovare littora,

Parum locuples continente ripâ.

Quid, quod uſque proximos

Revellis agri terminas; & ultra

Limites clientium

Salis avarus? pellitur paternos

In ſinu ferens Deos

Et uxor & vir, ſordidoſque natos.

Nulla certior tamen

(b) Capacis Orci ſede deſtinatâ

Aula divitem manet

Horum. quid ultra tendis? aqua tellus



ODE XVIII.

NOR Ivory, nor glittering Plate
Enrich my House with pompous State;
No Columns from the *Parian* Mine
Beneath a Roof of Cedar shine;
I nor the gaudy Structures boast,
Nor Wealth that *Attalus* engroft;
No purple Robes my Limbs adorn,
By numerous Attendants born:
But still I plead my well-known Right
To Friendship, Honesty, and Wit;
The Wealthy court me though I'm poor,
Nor will I ask the Gods for more:
My *Sabine* Farm supplies my Wants,
I need no Places, beg no Grants.
The Hours and Days glide swiftly on,
And ev'ry Month renews the Moon.
You make your Seat more gay and fine,
Just as your sinking Years decline,
Build on new Plans for those to come,
Unmindful of your Grave and Tomb;
Destroy the Lands you now possess,
To dig Canals as wide as Seas;
Remove the ancient sacred Bounds,
Encroaching on your Neighbour's Grounds.
Your Tenants quit their peaceful Home,
And for their haughty Lord make Room;
They and their Wives seek new Abodes,
Their wretched Sons, and exil'd Gods.
Give o'er this Vanity and Pride;
The Fates another Home provide;
Pluto's capacious gloomy Seat
Must be your last your sure Retreat;

*Pauperi recluditur,
Regumque pueris: nec satelles Orci,
Callidum Promethea
Revexit auro captus. hic superbum
Tantalum atque Tantalum
Genus coerces: hic levare functum
Pauperem laboribus,
Vocatus atque non vocatus audis.*

Dr. B—'s NOTES, ODE 18.

(a) **N**ON *trabes Hymettia*] a most renowned Fellow, one *Tam Gale* *ἐπε-
ξασίτης*, reads it thus from a Conjecture of his own,

*Non trabes Hymettias.
Premunt columnas ultimâ re-
cifixâ Africâ.*

We must not undervalue this Emendation, but construe it thus; no Orange Beams brew'd from the farthest part of Africa, over-lay the Pillars of Hymettian Marble. The best and most remarkable Pillars came from Hymettia. See *Pliny*, *Hist.* 36, 3. *Ibid.* 17, 1. *Val. Maximus* 9, 1. Beams of Orange Wood were after sent for from the farthest Parts of Africa, in order to be laid upon Marble Pillars. *Statius* is pat to the Purpose, *Silv.* 4, 2. Beams of Orange, is a good Phrase; See our Author. *Carm.* 4, 1. Consider moreover how justly we may

infer, that these same Beams were of Wood, by that same Words, *recisa*. See for this, *Carm.* 3, 6, where *Horatius* speaks of Clubs cut in the same manner. Thus much I thought might suffice to strengthen and support *Tam Gale's* Conjecture; but since all the Books from all Quarters agree in the vulgar *Latin*, and since *Gale's* Emendations make the Sense of this Place somewhat intricate and inveniust, I think we had best leave it as we found it, without any further Trouble. For the Beams that are laid upon Pillars are sometimes made of Stone as well as of Wood, as the Architects can witness: Hence the Hymettian Marble is as good to make Beams with as Pillars. *Pliny* tells us, that in *Salusces's* Palace, who was King of *Cochis*, there were Beams of Silver. *Hist.* 33, 3. and *Claudian* de Nupt. Honor. v. 88,

The ODES of HORACE.

21

The Prince and Peasant, Rich and Poor,
March Hand in Hand on *Lethe's* Shore:
No Gold could bribe the Pow'rs below,
To let the fam'd *Prometheus* go;
The God of Hell in endless Chains
All *Tantulus's* Race detains,
And frees the Poor from Toil and Woe,
Whether they worship him or no.

88, describing the Seat of *Venus*, assures us that it was built with Pillars of *Hyacinth*, and Beams made of the Stone called *Synagris*. These Pillars therefore which are here said to be cut from the farthest Parts of *Africa*, were of *Numidian* Marble, which was much valued in *Rome*, as appears by several Passages in their Writers. See *Juvenal* 7, 182. That which follows v. 23. *Proximos revellit agri terminos*, is a Phrase that *Quintilian* has plainly for'd in his 13th Declamation.

(b) *Rapatis orci sede destituta*.] The first and best Editions, as the *Lezoberian* and both the *Venetian*, write *fine*, and not *sede*; which Lesson has kept its Ground in almost all the modern Editions: Where by *finem Orci*, *Lambin* and *Dacier* understand, the Bottoms of *Hell*, where the Wicked are tortured. But if I know any thing of the Matter, this is wrong; for *Horace* is not speaking of Damnation here, but only of

Death; as these Words and what follows plainly show us. Whilst you, says our Author, buy up all the Lands near you, and thereby widen your Possessions, your poor Clients are turn'd a grazing, with their Wives, Children, and Household Gods; But what then? Suppose you pull down a Cottage or two to make room for your Country Seat, and send the Inhabitants to wander up and down without any certain Habitation? Still there is nothing more certain, than that *Pluto's* Hall, or which is all one, the Grave, shall afford the same Reception both to the poor Tenant and rich Landlord. For why? This Place lies equally open both to Beggars and Princes; the same eternal Habitation shall entertain both you, who are now building a fine House, and the miserable Wretch, who being thrust out of his Cottage, cannot so much as hire one for himself. Here, I suppose, you do not discover any thing concerning the Bottom of *Hell*, unless you have a Mind to thrust

thrust the poor Cottager and his rich Lord down together into that Place. Besides, it does not so well agree with our Horace's Principles, who was an Epicurean, to speak with so much Sharpness and Violence against this reigning Vice of the great ones, for their encroaching upon their Neighbours Farms, and enlarging their own; neither would he give them their Portion with Ixion and Sisyphus. We must therefore look out for something else, if by any Means we can explain and defend a Lesson which has been propagated by those Whore-sons the Librarians. Here first we must enquire, what is the meaning of *fine*, and then what of *Destinata*. Besides the common Significations of *Destinare*, it further imports, to mark out the Limits, to describe the Bounds. See Curtius 4, 32. Vegetius. 2, 10. Virgil in culice. 391. and more Quotations to this Purpose may be found in the most accurate Father Gronovius, Observ. 2, 8. The Latins did more frequently use *designare* in the same Sense. See Virgil, Æne. 5, 755. Id. 7, 157. Livy. Hist. 1, 10. *Designavit templo Jovis fines*, which Place deserves our Observation; for he might as well have said, *Destinavit fines*. Let us then return to Horace, where I suppose a new and brighter Construction and Signification begins

to dawn: for *Destinata* is the Nominative Case, and belongs to *Aula* and not to *fine*. *Nulla certior*, that is, non certior, not so certain. See Servius upon Georg. 1, 125. No more certain Habitation remains both for the rich Master and the poor Client. But then what sort of a Habitation, and how large is this? Why it is *destinata fine Orci*, that is, has the same bounds and Limits with Hell it self, and is equally large and capacious. *Finis* is used in this Sense by the first-rate Authors. See Ovid Pont. 1, 4. Id. in Itali. Lucretius 4, 628. *fine Palati*; where we must not read, in *fine*, according to the vulgar, for the Relish of all Meats reaches to the Palace and no farther. *Fine* in all these Passages, is the same as *terminus*. See Gellius 1, 3, and Ovid to the same Purpose, Metam. 2, 131. Also that in Seneca de Benef. 6, 23. Now if you come into this Interpretation, then there still remains something besides to be mended, which I must guess at as well as I can. For what can be the meaning of *rapacis Orci*? I know very well that this Phrase has done well enough in another Place. Seneca Hippol. 467. It. 1152. Where *Patruus*, Uncle, signifies *Pluto*. But now here where *Orcus* does not stand for the Person but the Place, and we are speaking of the *fine* or Bounds and Extent of it, it

is plain, this same *Rapax* is an idle impertinent *Epithet*. It were easie to find Blunders in the Initial Letters of Verses as they lye in *Manuscripts*; for the *Librarians* often omitted them in order to have them transcrib'd in *Vermilian*; this I suppose was the Case here; and therefore we must correct it thus,

Capacis Orci sine destinata.

For why, says *Horace*, do you drive your poor Client like a Vagabond out of his Cottage, since he must hereafter live in the same House where you do; for it is a large House, being as wide and capacious as Hell it self? See a Description of Hell in *Ovid*, *Metam.* 4. 439. *Seneca Her. Fur.* v. 658, concerning *Pluto*. But whatever Countenance this same *Lectio* may put upon the Matter, yet still I am of Opinion, that others will be better pleased with the reading which the two *Cruquian* Books,

and my *Zulichemian* Copy supply us with,

Nulla certior ratio

*Rapacis, Orci sede destinata
Aula divitem manet Herum.*

This is sufficiently made good by one Place in *Tacitus Annal.* 1, 8. *Servius* is also a Witness in the very same Cause. In *Æne.* 6, 152. *It.* 7, 3. For though this same *sine*, as we read it, is to be found in all the Editions of *Servius*, since I have no Opportunity now of consulting the *Manuscripts*, yet it is very probable, as *Lambin.* and other Criticks after him have observed, that the Grammarian did at first write *sede destinata*, since he quotes the Place for that very Purpose, to prove, that *Sepulchrum* may be called *Sedes*. But let the Reader take this as he will; whether you read *sine* or *sede*, still *capacis* is a more com-
modious *Epithet* for Hell than *Rapacis*.



O'DE XIX.

Bacchum in remotis carmina rupibus
Vidi docentem, (credite, posteri)
Nymphasque discentes, & aëres
Capripedum Satyrorum acutas.

Eva! recenti mens trepidat metu,
(a) Plenoque Bacchi pectore turbidum
Latatur. eva! parce, Liber,
Parce, gravi metuende thyrso.

(b) Fas pervicaces sit mihi Thyadas,
Vinique fontem, lactis & uberes
Cantare rivos, atque truncis
Lapsa cavis iterare mella.

Fas & beata conjugis additum
Stellis honorem, tectaque Penthei
(c) Disjecta non leni rutnâ,
Thracis & exitium Lycurgi.

Tu flectis amnes, tu mare barbarum:
Tu seperatis uvidus in jugis
Nodo coerces viperino
Bistonidum sine fraude crines.

Tu cum parentis regna per arduum
Cohors Gigantum scanderet impia,
(d) Rhatum retorsisti leonis
Unguibus (e) horribilisque malâ:

Quamquam choreis aptior & jocis
Ludoque dictus, non sat idoneus
Pugna ferebaris; sed idem
Pacis eras mediusque belli.

O D E XIX.

THE God of Wine on a wild Mountain stood ;
 (Let future Times the mystick Tale approve)
 He taught the Nymphs and Satyrs of the Wood,
 Who to attend his Songs forlook the Grove:
 With Ears erect all to the Audience crowd ;
 Ev'n I his Raptures feel, and dread the God I love.

Great Pow'r! who wields the sacred Ivy Spear ;
 Ease my full Breast, thy wonted Rage restrain :
 Let me proclaim the Beauties of the Year,
 And sing thy Rites, thy frantick Virgin Train :
 How Wine and Milk compleat our plenteous Cheer,
 Whilst through the luscious Comb the Trees their Ho-
 ney strain.

I'll sing how *Pentheus* and *Lycurgus* fell,
 And by their Deaths thy just Revenge confess'd ;
 Of thy *Ariadne's* Silver Locks I'll tell,
 Whose Charms the number of the Stars increas'd :
 By thee the fruitful Hills the Vale excell ;
 Thou turn'st the rapid Streams, and lull'st the Sea to rest.

Thee the mad Crew of *Bacchanals* adore,
 That shake in twisted Knots their dangling Hair :
 When Heav'n was scal'd, thy single Arm and Pow'r
 Rescu'd the Gods, and turn'd the doubtful War ;
 The Giants felt thy Force, and heard thee roar,
 Wrapt in a Lion's Form that fill'd their Troops with
 Fear.

Till then thy mighty Godhead was asperst,
 As only bent on Luxury and Ease,
 Distinguish'd at the Gambol and the Feast ;
 But now thy warlike Arm insur'd Success,
 Redeem'd thy Brother Gods, their Foes dispers'd,
 And gave the World above a sure and lasting Peace.

Te vidit infons Cerberus aureo
Cornu decorum, leniter atterens
Quadam; & recedentis trilingui
Ors pedes tetigitque crura.

Dr. B——'s NOTES. ODE 19.

(a) **P**Lenoque Bacchi pectore
turbidum latatur.] A
Fellow of pretty Parts, one
Daniel Heinsius, substituted
Lymphatur in the room of
latatur, and that for this
reason, because by *metu* in
the foregoing Verse he under-
stands Madness, Enthusiasm.
Lymphation. Torrensus did
the same before him, and
Dacier after him. But they
are all in the wrong; for
Metus does there signifie Fear,
and *Latatur* which signifies
Rejoice, is right enough. Ho-
race's Fiction is this, That as
he was by chance strolling in
the Woods, and making Verses,
he stumbled upon Bacchus and a
Crew of Nymphs and Satyrs;
whereupon he immediately was
both Glad and Frighted with the
Vision, as well because he found
the God, being so near, operate
very powerfully upon him, as
also because he was so lucky as
to encounter a God that had a
Kindness for him; for Bacchus
was the Guardian of the Poets.
See our Horace. Carm. 1. 1.
Epist. 2. 2. He was afraid,
because no Mortal Creature

can bear the Sight of an Im-
mortal Being without being
frighted: Thus *Aeneas*, tho'
he was a very brave Fellow,
when his Household Gods ap-
peared to him in a Dream,
found a shivering all over his
Body. See *En.* 3. 175. and
thus again it fared with him
at the Sight of *Mercury*, *En.*
4. 179. and yet both the
Household Gods and *Mercury*
made a voluntary Visit to
Aeneas; but *Horace* had more
reason to be frightened, because
he broke in unsent for, and
disturbed *Bacchus* and the
Nymphs met together at a
Consult; for it was a com-
mon Notion in those Days,
that whoever look'd upon a
God against his will, was
sure to be punished for
his Curiosity. See that
known place in *Homer*, *Il.* 1.
v. 1131. *Callimachus* Hymn. in
Pall. v. 100. where see what
the most Illustrious *Spanheim*,
ὁ πᾶντος ὁ πᾶντος, says
further on this Subject. It is
therefore well done of *Horace*
to say, That upon the sight of
Bacchus, his Heart panted with
Fear,

Fea
kne
mad
Facu
Carm
is the
lets
sure
Horr
3. 28
& la
Persu
says,
But i
take
large,
our Ex
tion,
Si tibi
qu
Auro
pe
Eximia
pic
where
in the v
he unde
avo pe
but do y
place th
my Ord
hority

Ther Cerberus with Awe and Dread beheld,
 Bearing aloft thy Horns of beamy Light;
 He wagg'd his fawning Tail, with Pleasure fill'd;
 Did at thy Feet his forked Tongue submit,
 And as you travers'd the Elyzian Field,
 Welcom'd so great a Guest, and spoke his fond Delight.

Fear, mixed with Joy; because he knew he had an honest Heart, and made good Verses, for both which Faculties the Gods lov'd him. See Carm. I, 17. *Turbidum latatur* is therefore a good Phrase, and lets us know, that the Pleasure he felt was mixed with Horror; for this see *Lucretius* 3, 28. — *Trepidat metu* & *latatur*, will also do; and *Persius*, to the same purpose, says, *latari pratrepidum cor*. But it may not be amiss to take this place in *Persius* at large, since it wants a little of our Explanation and Emendation, Sat. 2, 53.

*Si tibi crateras argenti incusaque pingui
 Auro dona feram: sudas, & pectore lavo
 Excusias guttas: latari pratrepidum cor.*

where the great *Casaubon* is in the Wrong, when by *guttas* he understands Tears, and by *lavo pectore*, the Blind-side; but do you read and print the place thus, and that not by my Order, but upon the Authority of *Tom Gale's* Copy,

*Sudas, & pectore lavo
 Excusias guttas latari pratrepidum cor.*

Or if you have more mind to that, read *Sudes* and *Excusias*. The Sense and Construction is this, You are in a Sweat, and your trembling Heart is so touched with Joy, that it forces out great Drops of Sweat from the Left side of your Breast where the Heart beats, and the Sweat breaks out. *Pratrepidum latari* is a Greek Phrase, and often used both by *Persius* and *Horace*. See what we say to this upon *Carm. I, 1*.

(b) *Fas pervicaces est mihi Thyadas.*] *Fas est*, as the old Scholiasts explain it, does not signifie here what it sometimes stands for, That it is lawful, but that it is possible; as *nefas* signifies not only what is forbidden, in Greek το ἀνόμιμον, but also το ἀδύνατον what is impossible. But take it in either Sense, it can never agree with the Thread of the whole Ode. Our Poet being frightened, least *Bacchus* should be angry with him for staring upon him unawares, or as the same Scholiasts very well explain it, bo-

ing so far besides himself, as to imagine, that Bacchus was coming at him with his Spear, asks his Pardon in very submissive Terms — *Parce, Liber, &c.* after which he goes on in this Ode to make his Address to Bacchus, and intreat his Favour, *Tu flectis amnes; Tu cum Parentis; Te vidit infans Cerberus:* But now how came he to be so Saucy all on a sudden as to say, *Fas est, I am at Liberty* to reveal the Miracles done by Father Bacchus, and to tell of his Mad Bacchanals and Rivers of Wine? These Words do not sound as if he were frightened, or design'd to ask Pardon; but do you correct the place in spite of all the Books thus,

Fas pervercaces fit mihi Thyadas

For this is but a Continuation of the Address which the Poet makes to Bacchus; Spare me, says he, because I feared at you: Give me leave to tell others how I caught you: Permit me to make a few Verses upon my Vision: For he durst not do this without Bacchus's leave, see Carm. 1, 18. Thus too Virgil, when he was about to describe Hell, first asks the Leave and Pardon of the Manes and Infernal Gods. *Æn.* 6, 262. Moreover the Copies of Horace write *Thyadas* or *Thiadas* in this place, but we ought rather to write *Thyiadas*, both according to Orthography and Authority, See Velius Longus, p. 2220. And yet we

find *Thyas* even in Velius in spite of his own express Words to the contrary; for he gives us three Instances, where *I* is put between two Vowels, *Aio, Troia, Thyias*. That from Virgil, *Æn.* 4, 302, runs thus. *Thyias, ubi audito, &c.* Thus Velius found it in his old Copies; so at present the old Medicean Copy writes it, if we may believe Pierius; but the rest of his Books say *Thyas*; and thus we find it in Gruter's Inscriptions, p. 599. 1. *ATE NIA THIAS*. There is much wrangling about this Word in Greek, *Θυάδας* is in all the Modern Editions of *Æschylus, Sophocles*, and the rest; but *Hesychius* writes it with two Vowels, *Θυάδας Παρξίς*, where the very order of the Letters gives us no manner of reason to doubt how it was written. I am therefore best pleas'd with *Thyiadas*, which is like, *Agyia, Harpyia, Hithyia, Orithyia*.

(c) *Dijecta non leni ruinâ.* The old Venetian and *Loscherian* Editions, and some of the Modern Books write, *leni. Non leni ruinâ.* See *Seneca Phœnif. Hora. Serm.* 2, 8. But the old Parchments are most in the right, when they say, *leni*, as the *Blandinian* belonging to *Cruquius*, and among mine, the *Leyden, Graviat*, and at first hand, the *Queen's College Copy. Non leni*, that is Cruel, for *Pentheus* was torn in pieces by his Mother in her Madness. It is therefore

ill done of some of the Editions, especially the Modern, to retain *to levi*; for our Author never uses a *Trochee* in this place, as *non levi*. There is a Fellow of Parts, who tells us, that *Alcaeus* did so, and it is true; but this is not *Horace's* way. I own, that in a *Sapphick* Verse, both *Sappho* and *Alcaeus* did often use a *Trochee* in the second Foot, which *Catullus* also does. *vid. 11. and 52.* But *Horace* took particular care in avoiding it both in his *Sapphicks* and *Alcaicks*. And he was much in the right; for those Verses flow into the Ears smoothly and slowly, whereas without a *Spondee* they would be too Light and Rapid. See what we say to this at *Carm. 3, 2. v. 1.*

(d) *Rhecum retorssisti levis.*] Thus again, *Carm. 3, 4, v. 55.* *Quid Rhæcus, &c.* so say most of the Modern Editions, without any regard for the *Parchments*, which with great Assurance write *Rhatum*, or *Retum*, or *Rethum*; they all use the Letter T and not C, only *Cruquius* found *Rhecum* in one of his Books; but owns, that C was blotted, so that at first hand it was *Rhatum*. All the Editions before the Year MDL. write it thus; he who first made the Alteration did it, I suppose, upon the Authority of *Apollodorus*, who calls one of the Centaurs, *Rhecus*, *Lib. 3, c. 9.* And so does *Alian. 3, 1.* And *Callimachus*, hym-

no in *Dian. v. 221.* Besides this *Centaur*, there were others in *Greece* of this Name, as the *Rhæcus*, whose Amours the *Scholiast* upon *Apollonius Rhodius* speaks of. *Lib. 2, v. 479.* There was another *Rhæcus* of *Samos*, an Architect and Plasterer, of whom see *Herodo. 3, 6.* *Pausanias 1. 8, Pliny 35, 12.* Be it then as they would have it, that *Rhæcus* was the Name of a *Centaur*; what's that to the *Gyant* of whom *Horace* is speaking? None of the *Greeks*, that I know of, ever mentioned a *Gyant* of this Name. Nay, even that same *Centaur* is called *Rhatius* by some of the *Latins*, who, I suppose, went upon the Authority of other Writers and Books. Thus *Virgil Geor. 2, 456,* where all the Copies of *Pierius* say, *Rhatum*, not *Rhæcum*. *Ovid Met. 12,* speaking of the Battel between the *Centaur*s and *Lapithæ*, *v. 271, 285, 301,* mentions *Rhatius*, according to all the Copies of *Heinsius*. Thus we find it in *Valer. Flacc. 1, 141.* according to all the *Parchments* of *Heinsius* and *Carrión*; and in *Lucan. 9, 390,* according to all the old Editions and the Copies of *Pulmannus* and *Bersmannus*. So that the *Græcian* Editions are wrong in writing it, *Rhæce*. Thus too we find it in *Claudian, Præfat. Nup. Honor. v. 13.* You see the *Latins*, with one Consent, call this same *Centaur*, *Rhatius*; so that we might, if we

so pleased, begin a squabble about the *Rhæus* that we find in *Callimachus*, *Apollodorus* and *Ælian*: But be this as it will, in the mean time there is no reason to set aside the Authority of all the Books concerning the Name of this Gyant, especially since all the *Greek Antiquities* favour this *Lectiō*. *Apollodorus*, describing the Battel of the Gods and Gyants, among other things, says thus, L. I, 6. *Ἡρακλῆς ὃ τὸν δεξιόν. Εὐρυτόν ὃ θυρσῶ δρυὸς ἔκτεινε*. Where, I beseech you, what can be the meaning of this last Clause, *Hercules killed Eurytus with an Oaken Spear*? This must be stuff. How came *Hercules* to fight with a Spear? What? Had he lost his Club? One of the *Manuscripts*, for *δρυὸς* reads *δίδ*. Certainly we ought to make it *Διδρυς*, as the most learned *Gale* observed upon the Place before I meddled with it. *Bacchus*, says *Apollodorus*, kill'd *Eurytus* with his Spear. Here, I suppose, we have found this same Gyant whom we looked for. *Eurytus*, according to *Apollodorus*, was kill'd by *Bacchus*, and *Rhæus* according to *Horace*. For *Eurytus* and *Rhæus* are both the same: and for *Εὐρυτόν* we ought to write *Ροῖτον*, *οι* and *υ* being pronounced alike by the *Greeks*, and often confounded one with the other in the *Manuscripts*, of which you may find a thousand Instances in *Suidas*, *He-*

syehius, and others. *Ροῖτον* stood for *Ροῖτον*, whence the *Correctors* made it *Εὐρυτόν*. I am not concerned to find *Bacchus* fighting with a Spear in *Apollodorus*, and in the shape of a Lion here in *Horace*; for the old Poets vary'd their Fictions as they pleased. In *Hyginus* we find *Ephialtes* and *Erytus* among the Names of the Gyants, where they correct it from *Apollodorus*, and write *Eurytus*, and where I write *Ræus*. The *Scholiast* upon *Hesiod's Theog.* gives us the Names of the Gyants, and among the rest *Ροῖτον*. I correct it, *Ροῖτον*. These, unless I am out, are the only Places where I can trace this *Rhæus* or *Rhæus*, and these you find use the Letter T and not K, so that 'tis more easie for you to hammer out the Word *Ροῖτον*, than *Ροῖτον*; and yet *Navius* in his Poem upon the *Punic War*, retains the Cor K, as we find it extant in *Priscian*, p. 669, reduced to the *Saturnian* measure.

Rhuncus atque Purpureus, filii Terræ.

For without doubt, *Rhuncus* and *Purpureus* are the same, and answer to *Rhæus* or *Rhæus* and *Porphyrio* in *Horace*, and the other Poets. One of *Priscian's Manuscripts* writes *Runcus*, another *Ruchus*; but *Rhæus* is the plain true *Lectiō* according to *Sidonius Apollinarius*, See *Carm.* 6, 14.

(c) *Hor.*

(c) *Horribilique malâ.*] The meaning of the Place is this, that *Bacchus* took the Shape of a *Lion*, and fought with *Rhætus*; but the words do not seem to imply so much.

Rhætum retorfsisti leonis
Unguibus horribilique malâ.

For by this, one would imagine, that there was a real *Lion* in the *Cave*, many of which *Bacchus* used to have in his *Train*, among his *Tygers*, and *Leopards*. See then if you ought not to read,

Unguibus horribilisque malâ?

And thus we construe it, *you looking terrible with the Chops and Claws of a Lion, overturned Rhætus*. This particle *que*, is often used by *Horace* in Sentences of this Nature, as in this very *Ode*—*Tetigitque cura*. Again. *Carin. 3, 1. Meliorque fama. It. 3, 4. Fatigatumque somno*. It is very true, that all our Books write *horribili*; but it was otherwise heretofore, if we may believe *Acron* the *Schooliast*; for he upon *Horribilique mala*, says *malâ metuentis*, which Interpretation certainly refers to *to horribilis*, and not to *horribili*.

NOTES upon NOTES. ODE 19.

N*imirum iste Eurytus idem est, qui Rhætus.*] In this *Ode* the Dr. makes a horrid Pother about the Spelling of some proper Names; much Ink is spilt, many Pages consum'd, several old Parchments and Copies dusted, Commentators and Criticks quoted and confuted, various Lectiōs settled, Indexes and Lexicons turn'd over, and a great deal of *Latin* and *Greek* squander'd away; and all to prove whether we must read, *Thyas*, or *Thias*, or *Thuss*, or *Thyas*; as also, whether we must say, *Rhæcus*, or *Ræcus*, or *Recus*, or *Runcus*, or *Rhucus*, or *Rhætus*, or *Rætus*; In the preceding *Ode*, we were equally puzzled, with *Gyas*, and *Gyges*,

and *Gigas*, and *Gias*, and *Gyes*, and *Gygæ*; whereas all this is just to as much purpose, as if a Critick should write a Book, to prove *K* to be the first Letter in the Spelling of *Calendar*. As for *Rhætus*, it is a pretty Employment to observe, how the Dr. by the dint of *Etymology* proves his Name to be the same as *Eurytus*. I knew a very honest Fellow in one of the *Universities* who deriv'd his Pedigree from *King Peppin* by the very same Stratagem, notwithstanding his Name was *Diaper*; for thus he made it out,—
Diaper — Napkin — Nipkin — Nippin —
Quasi, Pippin.

ODE XX. *Ad MÆCENATEM.*

NON usitatâ (a) nec tenui ferar
 Pennâ bisformis per liquidum athera
 Vates; (b) neque in terris morabor
 Longius; invidiâque major

Urbes relinquam. non ego, pauperum
 Sanguis parentum, (c) non ego quem vocas &,
 Dilecte Mæcenas, obibo,
 Nec Stygiâ cohibebor undâ.

Fam jam resident cruribus aspera
 Pelles; (d) & album mutor in alitem
 Superna, nascunturque leves
 Per digitos humerosque pluma.

(e) Fam Dadaleo tutior Icaro,
 Visam gementis litora Bosphori,
 Syrtesque Gatulas, canorus
 Ales, Hyperboreosque campos.

Me Colchus, &, qui dissimulat metum
 Marsa cohortis, Dacus, & ultimi
 Noscent Geloni: me peritus
 Discet Iber, Rhodanique potor.

Abfinit

ODE XX. To MÆCENAS.

O N new uncommon Pinions born,
 To nobler heights I rise;
 My former Shape and Residence I scorn,
 I kick the subject Earth, and mount the upper Skies.

My high Descent and Birth I boast;
 These earthy Dregs despise:
 I'll not be banish'd to the *Stygian* Coast,
 Nor own the Pow'r of Fate, nor condescend to die.

Chang'd to a Swan in Milk-white Down,
 I feel my Legs grow light:
 My Arms and Shoulders put new Feathers on;
 I clap my New-born Wings, and urge th' impetuous
 Flight.

Like *Icarus* I float in Air;
 Thence with a curious Eye,
 Survey the *Hellepontick* Straights from far,
 And whence the *North* begins, and where the *Syrtes*
 lye.

From *Colchis* and *Gelonia's* Shore,
 I pass to Realms unknown;
 To *Dacia*, priding in her warlike Pow'r,
 Thence to the rough *Iberian*, and the rapid *Rhone*.
 Say

Absint inani funere nania,

Luctusque turpes, & querimonia:

Compesce clamorem, ac sepulchri

Mitte supervacuos honores.

Dr. B——'s NOTES. ODE 20.

(a) **N**EC tenui ferar.]
Our Peter-house and
Queen's - College Copies say,
Non tenui ferar.

(b) Neque in terris mora-
bor.] The Gravian, Queen's-
College, Galian, Magdalen-
College, Bodlean, and some
other Copies belonging to
Torrentius, read, Terrâ.

(c) Non ego quem vocas di-
lecte Macenas obibo.] I cannot
think this Passage sound and
good, though thus we find
it in all the Copies and Edi-
tions. The Interpreters are
horridly puzzled to make
Sense of it. Some by *quem*
vocas, understand it thus,
whom you invite Supper; See
Catullus, and Plautus in Sti-
but. But this looks more like the
gluttonous Expression of a
Parasite, than the handsome
Address of a Dependent; as
if Horace did not value the
Wealth, Lands and Livings
that Macenas gave him at
Sabinum, half so much as
the eating of a few Sawfages
with his Patron. The bet-
ter part of Expositors there-
fore try another way, and
point the Passage thus,

Non ego, pauperum
Sanguis parentum, non ego quem
vocas

Dilecte, Macenas.

As if his Meaning were, *non*
ego quem vocas, that is, *whom*
you call to thus, O Dilecte, or
call him, *your Beloved*. But
neither will this Construction
mend the matter; for first,
it makes the Sense obscure,
a fault, that Horace is never
guilty of; for suppose there
were no Points at all, as it
was heretofore, would not
every Reader join *dilecte* and
Macenas together? Just like,
Clare Macenas, Jocosè Mace-
nas, &c. See Statius 2, 4,
where he calls his Patron,
Dilecte. Besides, it is very
silly and foreign to the pur-
pose, to say *Ego pauper, ego*
quem Dilectum vocas, non obi-
bo, as if it were so much the
greater wonder for him to
die, because Macenas had a
kindness for him. That brave
Fellow Julius Scaliger says ve-
ry acutely and very well, *These*
things do not hang together;
Non ego quem vocas Dilecte,
Ma-

Say not, I dy'd; nor shed a Tear,
Nor round my Ashes mourn,
Nor of my needless Obsequies take care;
All Pomp and State is lost upon an empty Urn.

Mæcenas, obibo; For what
thru? or how pathetick?
as there any wonder that a
et, who pleas'd Mæcenas
ould die? Here the Puppies
e so far from understand-
g Horace, that they do not
nderstand Sealiger; for Sea-
ger wrote thus, *Imo nihil*
rum Poetam qui placeat Mæ-
mati non interire, that is,
at his Works should be im-
mortal; 'Twas a Blunder of
the Printers, who left out
the Negative. To be short,
you must construe the place
thus, *Non ego, non ego obibo,*
sem vocas sanguis pauperum
rentum: here you find no
fling; here the Antithesis
shines. Though I am the Son
of a Poor Man, I shall not die;
neither mean Birth nor Pover-
ty shall hinder my Writings
from being Immortal. But
then how comes Mæcenas to
call Horace the Son of a Poor
Man? would so fine a Gen-
tleman twit him with his low
descent? Horace himself in-
forms us otherwise, *Serm. 1,*
Mæcenas could never say
this in earnest; perhaps he
might rally and jest with him
on this Subject; but to solve
all at once, let us mend the

Place, and write, *Non ego quem*
vocant; that is, whom my
Rivals, and those who envy
me, are pleas'd to call so. It
was very natural for those
Rogues the Librarians to
change *vocant* into *vocas*, be-
cause a Vocative Case came
next, to which they, in their
great Wisdom, thought the
verb ought to be joined.

(d) *Et album mutor in ali-*
tem superne.] Almost all the
Books say *superne*, with the
last Syllable short, according
to *Lucretius*, 6, 543. *Inferne*
is the same. *Ib.* 696. See
Prudentis Peristeph. 12, 39.
Cath. 3, 10, Where *Nick Hein-*
sus makes a Mark upon *In-*
terne from *Ausonius*, *Epil.* 5.
To which you may add one
of his bawdy Lines. See also
Festus Avienus in *Or. Mar.*
Let those therefore that will,
read *superne* in *Horace*; but
since the most eloquent *Mu-*
retius says, that he found *su-*
perna in some old Books, and
if the *Excerpta* of *Heinsius* may
be credited, it is so in our
Zulichemi in Copy, to which
our *Leyden* and *Magdalen-Col-*
lege seemingly agree, when
they write *supernas*, it is best
to take *Muretus's* Emendation,
Muret

—— *Mutor in alitem*
Superna.

For there is no Poet of that polite Age who makes the last Syllable of the *Adverbs* short; neither is *superne* so commodious in this Place as *superna*; for by *superna* he means the upper Parts of his Body, but *superne* signifies above the Body and Head and all. *Mutor superna in alitem*, is a very pretty Greek Phrase. See *Ovid Metam.* 9, 8. Neither be under any concern about the meeting of the Syllables, *superna nascuntur*, for in *Virgil* we find *Achaica castra*, *Dorica castra*, and the like.

(e) *Jam Dadales ocior Icaro.*] I wonder why *Horace* should take Example by *Icarus* in this Place, unless he had a Mind to foretell the breaking of his Neck: he came off better when he used it at *Ode* 4, 2. Whoever therefore flies after *Icarus*, whether he flies fast or slow, will certainly come down fouse into the Water. I cannot think a Fellow with so good a Nose as *Horace*, could avoid smocking some danger here. My *Leyden* Copy, dated *Anno DCCC*, for *ocior*, writes, *notior*. It is plain, here was a squabble among

the Books about this Place. But what if you wrote *tutior*, that is, *I*, being changed into a Swan, will not fly after *Icarus*, but will fly safe, and so visit far Countries. See *Ovid Trist.* 3, 4.

Quid fuit ut tutas agitarit Dædalus alas,

Icarus [*Icarus* nomine signet aquas?

Nempe quod hic altè, demissus ille volabat:

Nam pennas ambo non habuere suas.

Here the most acute *Nick Heinsius* for, *agitarit*, reads, *agitarit*, which is right; he ought also to have read *Icarus* for *Immensas*, according to four *Manuscripts*, *Immensas* is an Epithet as cold as Ice, and he has also blundered in publishing contrary to all the Copies,

Nam pennas ambo nonne habuere suas,

For the old Books are in the right, when they say, *non habuere suas*; that is, both of them had Wings that were Artificial, and not their own; why then did they not both fall, or both escape? the reason is, because one of them was a High-flyer, and the other a Low.

The End of the Tenth Part, and Second Book of ODES.

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